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S E R M O N,

P R E A C H E D

IN THE PARISH CHURCH OF
St. SAVIOUR, SOUTHWARK;

On SUNDAY, MARCH 23, 1794,

IN THE AFTERNOON;

By the Rev. WILLIAM WINKWORTH,

C A N D I D A T E ^K

FOR THE VACANT

CHAPLAINSHIP.

"IF ANY MAN SPEAK, LET HIM SPEAK AS THE ORACLES OF
"GOD; IF ANY MAN MINISTER, LET HIM DO IT AS OF
"THE ABILITY WHICH GOD GIVETH: THAT GOD IN ALL
"THINGS MAY BE GLORIFIED THROUGH JESUS CHRIST."

I PETER 4. 11.

SOUTHWARK:

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IN WITNESS WHEREOF

ATTEST

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TO THE
WORTHY INHABITANTS

OF

ST. SAVIOUR'S,
SOUTHWARK.

LADIES and GENTLEMEN,

THE following plain Sermon was not originally intended for publication; but as other Candidates have published theirs, I would not be wanting in respect to the Parishioners by withholding mine.—My usual mode of Preaching, being by short notes, I cannot vouch for every Sentence that was delivered; though I have endeavoured to preserve the Phraseology, as well as the Substance of the Discourse: and those who ho-

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nored me with the hearing of it from the Pulpit, will, I doubt not, do me the justice to acknowledge, that nothing material is added, omitted, or altered.

I am, with all Respect,

Ladies and Gentlemen,

Your obliged and affectionate Servant,

Church-Street,
Bermondsey.
April 12, 1794.

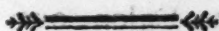
WILLIAM WINKWORTH.

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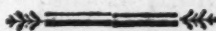
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SERMON, &c.



JUDGES, Chap. 3, Part of Verse 20.

—“I HAVE A MESSAGE FROM GOD UNTO THEE.”—



THE historical Parts of the Old Testament, are not to be read as mere narrations of past events; but considered as affording important Lessons of Instruction to the Church of God, to the End of Time.— One principal design of this Book, is to deter us from the commission of Iniquity, by shewing how God inflicted severe Punishments upon His ancient People on account of their transgressions: and also His readiness to forgive, whenever we truly repent of our folly, by acquainting us of His condescending attention to their humble and penitent Supplications, and sending them such Deliverers as were suited to their afflictive circumstances; but always in such a manner, as must convince them that it was His hand alone that interposed in their behalf.

This Chapter furnishes several proofs of the truth of these observations, especially one immediately connected with our Text. The Children of Israel did evil in the sight of the Lord : and he strengthened Eglon, King of Moab against them, who having made a league with the Ammonites and Amalekites, fought against and subdued them, and they were his tributaries eighteen years.—They felt with sorrow his galling yoke, and reflecting that their disobedience to God was the real cause of their sufferings, lamented their folly, and cried unto the Lord for help ; who, ever attentive to the voice of misery, raised up Ehud, an obscure man of the Tribe of Benjamin ; by whom they sent a present to Eglon, over and above the usual burden he had laid upon them ; and having obtained a private audience spoke these words, under a Divine Impulse, when he was about to do a deed, which otherwise would have been highly reprehensible.—All the use I mean to make of them at this time, is by way of accommodation, as they are expressive of the Ministration of the Gospel, which is to deliver God's Message to Mankind.

I stand before you to day, as a Candidate for your favor, and having solicited your suffrages to be one of your stated Ministers, I think it right, as an honest Man, openly and fully to declare what are my views of the Ministry of the Gospel ; and if I should be more diffuse, and detain you longer than is customary on these occasions, I trust the importance of the subject, and the difficulty of compressing so much matter in a very small compass, will be admitted as a sufficient Apology.—Let me then crave your kind and candid attention, whilst we consider it in the following manner.

I. The Message itself.

II. How it ought to be delivered.

3. In

III. In what manner it should be received to Edification.

1. The Message is a declaration of the Revealed Will of God, as the Rule of action, and the Means of Happiness. I call it a declaration of God's *Revealed* Will, in opposition to all the inventions of Men, rejecting with disdain, as derogatory to Divine Truth, unwritten Traditions, enthusiastic Reveries, or philosophic Dogmas; appealing for confirmation of the Doctrine publicly delivered, "To the Law, and to the Testimony;" for whoever "speaks not according to this Word, it is because there is no Light in him." [*Isa.* 8. 20.]—This Revelation consists principally of two Parts, subservient to the same end; namely, the Glory of God, in the promotion of Man's felicity.

1. The Law, which is a clear and full direction for the conduct of all Mankind; and is founded partly on the necessary Relation that subsists between the Creator, and His rational Creatures: and partly on God's Sovereign Will; hence arose the prohibition not to eat of the fruit of a particular Tree in the Garden of Eden. [*Gen.* 2. 17.]—It was given to Man in his State of Innocence, otherwise there could be no Sin; for it is a fixed point in Divinity "Where there is no Law, there is no Transgression." The substance of this Law is contained in that reasonable injunction, "Thou shalt love the Lord thy God with all thine Heart, and with all thy Soul, and with all thy Mind, and with all thy Strength:—And thy Neighbour as thyself." [*Mark* 12. 30. 31.]

This pure and perfect Rule of human action, strictly enjoined, unerring and perpetual obedience, promising ample rewards to the observers of it, even a glorious and happy Life in the enjoyment of the Love

of God—"This do and live." But denouncing a dreadful curse upon the Breakers of it, for thus it is written, "Cursed is every one that continueth not " in all things written in the Book of the Law to do " them." [*Gal. 3. 10.*] Who is there in all this numerous Congregation, or what individual is there of the human Race, that does not, alas! come under this malediction? you have just heard, when the Children were catechised, that we are all "Born in " Sin and are Children of Wrath." None can say with truth that he has strictly, constantly, and conscientiously performed his duty; or that he has never transgressed the Divine Commands. Hence arises the reasonableness, and necessity of universal Repentance; "Except ye repent ye shall all likewise perish." [*Luke 13. 5.*].—Which Repentance when unfeigned, and beneficial, is a hatred of Sin, a heart-felt sorrow for having committed it, and an earnest desire to be delivered from the evil of it, both in Punishment and Practice.

2. When the Soul is convinced of the dreadful evil of Sin, and the heart is broken and contrite; the second part of the Divine Message, namely the Gospel, is attended to, with all the anxiety that a condemned Criminal seeks for Pardon, and deliverance—The Gospel may be called, a declaration of God's Remedy for the Restoration and Salvation of lost Man—Devised by Divine Wisdom—Performed by Almighty Power—And Promulgated by Infinite Goodness—Jesus Christ a Person in the Godhead, equal with the Father, and the Holy Ghost in every possible Excellence and Perfection, undertakes to be the Mediator between God and Man; by taking upon Him human nature, and by His perfect Obedience, and voluntary Sufferings, pays the Penalty, and fulfills the Precept of the Divine Law, as a Substitute for His believing People—"The Law is thus magnified, and made
" honorable

“ honorable.”—“ Reconciliation to God is attainable
 “ by faith; “ for He died the Just for the unjust to
 “ bring us to God.” His mediation is accepted,
 and made known to all by His Resurrection from the
 dead; which is a full proof that Justice was satisfied;
 for, the Apostle Paul saith, “ He was delivered for
 “ our Offences and raised again for our Justification.”
 [Rom. 4. 25.] This is proposed as the procuring
 cause of pardon, and acceptance with God—Peace
 and Comfort flow from receiving it; for “ God so
 “ loved the World that He gave His only begotten
 “ Son, that whosoever believeth in Him, should not
 “ perish but have Everlasting Life;” and again, “ Be-
 “ ing Justified by Faith, we have Peace with God,
 “ through our Lord Jesus Christ.” [Rom. 5. 1.]—
 New obedience is the result—The Heart being sweet-
 ly persuaded of its interest in the Love of God, and
 “ having received the atonement,” [Rom. 5. 11.]
 loves God from the purest motives, and seeks, in all
 circumstances to live to His Praise—Hope springs up
 in the Breast, and “ the Affections are placed on things
 “ above, not on things that are on the Earth,” and
 the spiritual and glorious life of the Soul “ being hid
 “ with Christ in God, in humble expectation that
 “ when Christ the Believer’s life shall appear, all
 “ that have this Hope shall appear with Him in
 “ Glory.” [Col. 3. 2, 3, 4.]

II. The second general proposition is to shew—
 How this Message ought to be delivered—And, I
 trust it will be acknowledged that it ought to be de-
 livered,

1. With Authority—It is God’s Message, and
 those who are appointed to deliver it, are dignified
 with the title of Ambassadors—as saith the Apostle,
 “ We are Ambassadors for Christ, as though God
 “ did beseech you by us: we pray you, in Christ’s
 “ stead

“stead be ye reconciled to God.” [2 Cor. 5. 20.]—And this title was not in every sense confined to the Apostles; for though they undoubtedly were endued with extraordinary Powers, which no Minister in these Days, can possibly pretend to: yet there is a Divine, as well as a Human Commission, under which every Minister of the Gospel exercises his function. The chief part of the Human Commission is nothing more than a proper examination, whether the Candidate for the sacred Office, has previously received the Heavenly Mandate.—There is indeed a great diversity in the manner of conducting this Investigation, among the different Communities of Protestants; yet the thing itself exists, I believe, amongst all, in every part of Christendom.—It is certainly so in the Church of England, for every Minister, from the Archbishop of Canterbury, to the poorest Curate in the meanest Country Village, solemnly protests, at his Ordination, “That he believes himself inwardly moved by the Holy Ghost to take upon him the Holy Office he then solicits.” [See the Ordination Office.]

We are indeed frequently misunderstood upon this point; for when we speak of Inspiration, we are supposed to mean, the extraordinary Operations of the Holy Ghost, bestowed upon the Apostles and primitive Christians; but Brethren, we disclaim all such pretensions, and only mean the ordinary Operations of the Spirit, whose divine Influence instructs, and comforts all true Believers. [John 14. 16, &c.]—[See the Collect for Whitsunday.]

2. Faithfulness is another characteristic of an Ambassador of Christ—We have many Examples in Scripture to stimulate us to the performance of our duty—John the Baptist reprov'd Herod for his Sin, though at the hazard of his own life—Peter before the Jewish Council, boldly rebuked them for the Murder of

of the Prince of life—And Paul, a Prisoner in Chains, preached of Righteousness, Temperance, and Judgment to come, to an oppressive, lascivious, and merciless Judge.—I never read, without emotion, those awful words recorded by the Prophet Ezekiel, chap. 3. ver. 17, 18, and indeed it is enough to make the Ears of every Minister who hears them to tingle;—"Son of Man I have made thee a Watchman unto the House of Israel: therefore hear the Word at my Mouth, and give them warning from me. When I say unto the wicked, thou shalt surely die, and thou givest him not warning, nor speakest to warn the wicked from his wicked way to save his life; the same wicked Man shall die in his iniquity: but his Blood will I require at thine Hand." Therefore, my Brethren, you should bear with us, for though our Message may sometimes be unpleasant, when we warn Sinners of their evil way, and tell them they must repent or perish; our own Souls are at stake as well as our Hearers, and it is our bounden duty to declare the Truth of God.

3. As all stand in absolute need of the Blessings of the Gospel of Peace, they ought to be proposed with the greatest plainness and clearness, that all may understand, none mistake.—There is now a vicious Taste, if I may so express myself, respecting public Worship; People do not always come, as formerly, to prostrate themselves before God, imploring His gracious assistance and blessing; to thank Him for past favors, and desiring to understand what He has revealed, with a holy determination to receive, and practice it: but they wish to be entertained. Well turned Periods, fine Language, and flowery Rhetoric are desired to gratify the fancy, more than to instruct the mind, and reform the life. St. Paul who was a Master both of Learning and Eloquence, when he was proclaiming the Heavenly news of Grace to an ignorant

ignorant World, says, " And I, Brethren, when I came to you, came not with excellency of Speech, or of Wisdom, declaring unto you the Testimony of God : for I determined not to know any thing among you save Jesus Christ and Him crucified. And I was with you in weakness and in fear, and in much trembling. And my Speech, and my Preaching was not with enticing words of Man's wisdom ; but in demonstration of the Spirit and of Power : that your Faith should not stand in the wisdom of Men, but in the Power of God." [1 Cor. 2. 1—5.]—And it is said of our Blessed Lord's Ministry, " That the common People heard him Gladly." And why? because they understood Him—His Sermon on the Mount, is a proof of His infinite condescension in the instruction of the Populace—When He would exhort them to trust in God for necessary things ; He points them to the fowls of the Air, which possibly, at the instant, were flying over their Heads ; and bids them look at the lilies of the field, which might be growing in their sight ; and as their Heavenly Father, by His universal Providence took care of Birds and Flowers, which were comparatively of small account in the Creation, He certainly would provide for the wants of His Children whom He dearly loved. Again to encourage His Disciples to pray, He reminds them of the strength of paternal Affection ; which is ever attentive to the cry of its Offspring—" If a Son shall ask bread of any of you that is a Father ; will he give him a Stone ? Or if he ask a Fish will he, for a Fish, give him a Serpent ? Or if he ask an Egg will he offer him a Scorpion ? If ye then, being evil, know how to give good Gifts unto your Children : how much more will your Heavenly Father give the Holy Spirit to them that ask Him ?" [Luke 11. 9, &c.]

4. Further the Gospel of Jesus, is to be preached with an affectionate regard to the Souls of Men.—

With

With what love does St. Paul frequently address his Converts; "My beloved Sons I warn you," and even assumes the tender feelings of a Mother, saying, "We were gentle among you, even as a Nurse cherisheth her Children: so being affectionately desirous of you, we were willing to have imparted unto you, not the Gospel of God only, but also our own Souls, because ye were dear unto us" He moreover tells them his desire was "to spend, and be spent for their sakes:" and you may remember how frequently the Apostle John uses that endearing appellation, "My little Children." This is the Spirit of every true Minister of Jesus Christ; he feels a tender love to the immortal Souls of his Fellow-creatures, and uses the most gentle, and affectionate language to draw them to the Saviour.

5. Again, the Message ought to be delivered with disinterestedness.—It may probably be urged, on the present occasion, that the Emolument is the grand Object; but I trust I can say with sincerity, for myself, and, in the Judgement of Charity, for each of the Candidates for this Office, that this is not the *principal* thing we have in view; it is, indeed, expressly said, that those who preach the Gospel, should live of the Gospel; yet, our *chief* aim is to do good to the Souls of Men, "rightly to divide the Word of Truth, to build up the broken hearted, to preach Deliverance to the Captives, and Happiness to the wretched." We preach not ourselves, saith St. Paul, "but Christ Jesus the Lord, and ourselves your servants, for Jesus' sake." [2 Cor. 4. 5.]*

6. Lastly,

* The above Paragraph has not been generally understood; and some have thought it did not accord with my conduct in soliciting the CHAPLAINSHIP. This idea, I hope, will now be removed, as my meaning is very apparent, when the sentiment is viewed in its

6. Lastly, It should be exemplified, and drawn out in the Life of the Minister who preaches the Word of Truth. "Take heed unto thyself, and unto thy Doctrine," was St. Paul's advice to Timothy, "Continue in them : for in so doing thou shalt both save thyself, and them that hear thee." [1 Tim. 4. 16.] Christ compared his Disciples to the sun—"Ye are the Light of the World." "Let," therefore, "your Light shine before Men that they may see your good Works, and glorify your Father which is in Heaven." [Mat. 5. 14. 16.] Make it manifest that you believe in, and are influenced by your own Doctrine. I have somewhere read an account of a Preacher, of Antiquity, whose Learning and Eloquence, captivated his Auditors, but he was a very bad Man ; and it was said of him, "When in the Pulpit, it was a pity he should ever come out ; but when out, it was a pity he should ever go in." There is little expectation of such a man doing much good. Example is, in many cases, better than precept, for even good instructions from an immoral Man, fail of their effect, and are like blunted arrows against a brazen wall.—But I hasten to the last general Head of Discourse, to shew—

.III In what Manner the Message should be received for Edification.—Remember, it is God's Message, therefore it should be received with submission and humility.

its whole connection.—The spiritual Welfare of Mankind, ought undoubtedly to be the chief Object of every Minister of Christ: the reward of that service, a secondary one ; and whilst a proper sense of Duty stimulates to the former, we disclaim not the latter.—An extraordinary purity of Motive, in this contest, I do not pretend to.—I have the common feelings of a Man—I have the feelings of a Father of four young Children, whose comfortable Maintenance, and decent Education, depend upon the Reward of their Parent's Ministry.—None can therefore blame me for using all lawful, and honorable Means to promote their Happiness.

humility. Thus Eli and David calmly, and patiently submitted to the Divine Will, although it acquainted them with some distressing circumstances of a domestic nature, even to the cutting off of their own Children, and some of them in a violent and awful manner.— [1 *Sam.* 3. 18.—2 *Sam.* 12. 22, 23.] It is a part of our office to reprove Sin, and our Hearers are wise when they submit to such reproofs. If a Man had a Gangrene in his Limb, would he refuse to let a skillful Surgeon remove the Bandage because it put him to a little pain, when perhaps his life was at stake? No—He would rather suffer almost any operation than die under his Malady.—*Psalms* 38. 3, 4, 5.—*Isa.* 1. 6.—*Matt.* 9. 12.] Sin is the Disease of the Soul, and is the procuring cause of Spiritual and Eternal Death—We are all infected by it, and nothing will effectually cure us, but the Blood of Him who was “Wounded for our Transgressions, and Bruised “for our Iniquities, and by whose Stripes we are “healed.—[*Isaiah* 53.] Again, it must be received with Faith—Acknowledging the Justice of God in punishing for Sin—And believing the Record which God has given of His Son for Deliverance from it— “And this is the Record, saith St. John, that God “hath given to us Eternal Life : and this Life is in His “Son. He that hath the Son hath Life, and he that “hath not the Son of God hath not Life.” [1 *John*, 5, 11, 12.] Lastly, the Gospel Message ought to be received with Thankfulness, it being the mean of present Peace, as well as affording a pleasing Hope of a Blissful Immortality—Our Gratitude for such inestimable Benefits should be manifested, in revering God’s Sabbaths—Attending His Holy Ordinances---Reading His blessed Word---Earnestly praying for the Aid of His Grace, that we may in all providential Calamities, resign ourselves to His righteous Will : and be enabled, amidst the manifold ensnaring Temptations of the present State, to live to his Praise and Glory.

Men

Men and Brethren, “suffer the Word of Exhortation,” I have now given you my general view of the Work of the Ministry, and nothing remains but to exhort you to avoid, as much as possible, that bickering and animosity, which are too common in contested Elections.—Why should your espousing the cause of different Candidates, interrupt the friendly intercourse that formerly subsisted among you? Those who think proper to promote the Interest of any other Candidate, either from personal Friendship, or as more deserving the office than myself, I do not consider as my Enemies; indeed, to my knowledge I have no Enemy upon Earth, if I had he should have my Prayers—

Let your Zeal be moderate, for remember that in a very short space, Competitors and Partisans, Electors and Elected, will all tread that beaten Path, which is yet unknown; I mean the Way of all Flesh—And when the awful Scene of Life shall close upon you, may you have the pleasing consolation to say; through the Lord’s Blessing on the faithful Labors of the successful Candidate, whoever he may be, “I know that my Redeemer liveth, and that he shall stand at the latter Day upon the Earth, and though after my Skin Worms destroy this Body yet in my Flesh, I shall see God, whom I shall see for myself, and mine Eyes shall behold and not another.” [Job 19. 25.] And whatever may be the issue of this Election, I humbly and sincerely pray, that the God of all Grace and Goodness, would pour upon you the choicest of His Blessings: and may you, and yours, be happy in His Love to all Eternity.



F I N I S.